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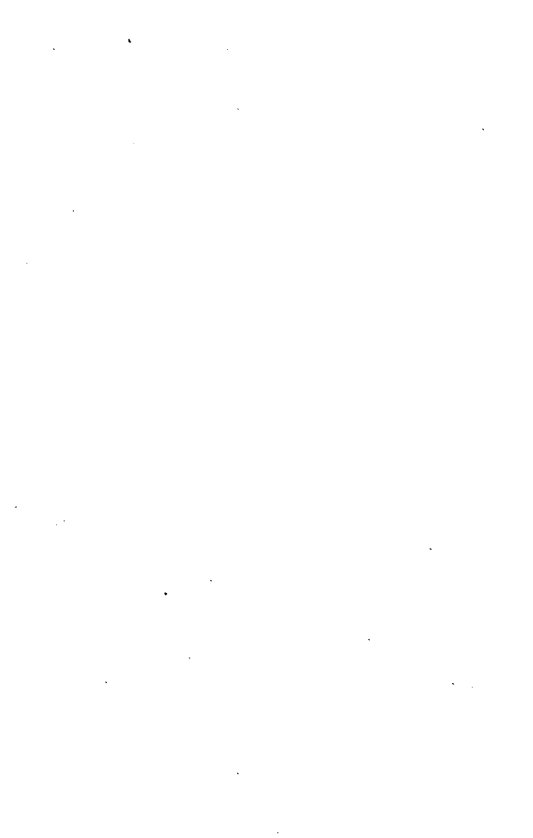
P25

THE TRUE TRANSLATION

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THE TRUE TRANSLATION
OF
THE HOLY SCRIPTURES,

Parker, Freder

BY
HERMAN HEINFETTER, *2 present*
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

LONDON:
ALEXANDER HEYLIN, 28, PATERNOSTER ROW; AND
J. BUMPUS, 158, OXFORD STREET.

November, 1861.

[ENTERED AT STATIONERS' HALL.]

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Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

Amen.



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THE TRUE TRANSLATION.

In the present day, Theologians finding their anchorage on Ancient Explanations very uneasy riding, endeavour to avoid a change of place, by changing the *Senses* of the Words and Forms of Expression in which those Explanations are recorded.*

In relation to some of those Senses it is Assumed, that the Unqualified Proposition must be understood with Limitation; such for example as the following, "*Which except a man believe faithfully, he cannot be saved;*" this it is stated does not mean, That no man can attain salvation unless he believes that which is therein referred to. In relation to other Senses it is Assumed, that a Word being used in a

* This, *Essays and Reviews* strikingly shew to be more or less the case in relation to not merely seven Members of the Church of England, but, from their results, in relation possibly to as many Thousands of that Church's Teachers.

Particular Sense in a Metaphorical Sentence, or other Special or Exceptional Position, is justly regarded as affording a like Sense under all circumstances, and in every Position. Hence without any Definite Reason, it would not be regarded unjust to Assume, that the word *Revelation* has reference *alone* to that which Education, Observation, Experience, or other Attainments that Man's Natural Powers unfold to him, because under certain circumstances, that is the just Limits of the Sense conveyed by that word.

Under certain circumstances, such for instance as Man's of himself alone Revealing to Man, *Revelation* has relation, *alone* to that which Man by his own Natural Powers can command; but under other circumstances, such for instance as God's Revealing to Man, *Revelation* commonly has relation, to that which Man by his own Natural Powers cannot command. Man of himself *alone* can Reveal to Man, The *Probable* existence of a First Cause, but beyond this he cannot go; but God can Reveal to Man, That that First Cause has existence, and also his Name, Nature, Attributes and Character—He also can Reveal to man, The Existence and the Pardon of sin—The life

that is eternal—*The glories which it hath not entered into the heart of man to conceive.* The word *Revelation* in no case Defines the circumstances connected with it, these circumstances can *alone* be obtained from the Requirements of that which is Revealed. To Assume, therefore, irrespective of circumstances, That *Revelation* must have reference to that which Man by his own Natural Powers can command, is inconsistent with Truth.

There are Two descriptions of Revelations from God. The One, *That which is made personally to an individual's mind.* The other, *That which is vouchsafed to all men in the record of Holy Scripture.* Each of these shall be considered separately.

As regards *The Revelation that is made personally to an individual's mind*, other Men have no means of determining its present existence in any case. No reasonable claim is now made for any *Present* miraculous attestation of its possession. No attainment by means of it, since the Apostolic days, has received the sanction of Christians. The *only* attestation of its possession that is now claimed, is the declaration of the Individual himself of his

possession of the Inestimable Gift. This as regards mankind, is no other than the *Arbitrary Selection* of each Individual on the subject; seeing the declaration he *Selects* to make cannot be challenged; and consequently, cannot in the smallest degree justly influence any other person than the Individual himself.

As regards *The Revelation that is vouchsafed to all men in the record of Holy Scripture*; it is indeed true love to God for his most Gracious and Glorious Gift, to receive it, *Itself*, implicitly, and without question or hesitation of any kind; but this we do not effect, in accepting as *God's Revelation*, all that in this day is presented to us as such. We do indeed err in questioning, *What God has revealed*; but we do indeed act acceptably to God in questioning, on sufficient human evidence, whether what we possess, is, *What God has Revealed*.

There are in the present day about One Thousand MSS. claimed to be True Records of God's Revelation to Man; yet not one of these Records so far agrees with any other, as to make it even probable, that in the cases in which One does agree with any other,

that that One was not copied from that other ; or that in the cases in which One *inexplicably* differs from some other, such difference does not exist in an *Intentional Representation* of something, which that other does not claim to represent ; I fear, in some cases, I question indeed whether I should not rather say, oftentimes, with an *Intention* to add to or to change the Sense recorded in that particular place of the Original Revelation from God.

Modern Theologians have practically decided. 1st. That the *Invariable Rule* of rejecting the evidence of him who has in any case been proved to utter falsehood, should in relation to MSS. be abrogated ; seeing a Scholar may now determine one Passage in a MS. to be Spurious, and produce as genuine evidence, if he *Select* to do so, any other passage out of the same document that suits his own Theological Bias. Hence human opinion, or in other words, *Arbitrary Selection*, does, in relation to MSS., abrogate the law respecting the admissibility of evidence, which in all other cases is *Invariably observed*.

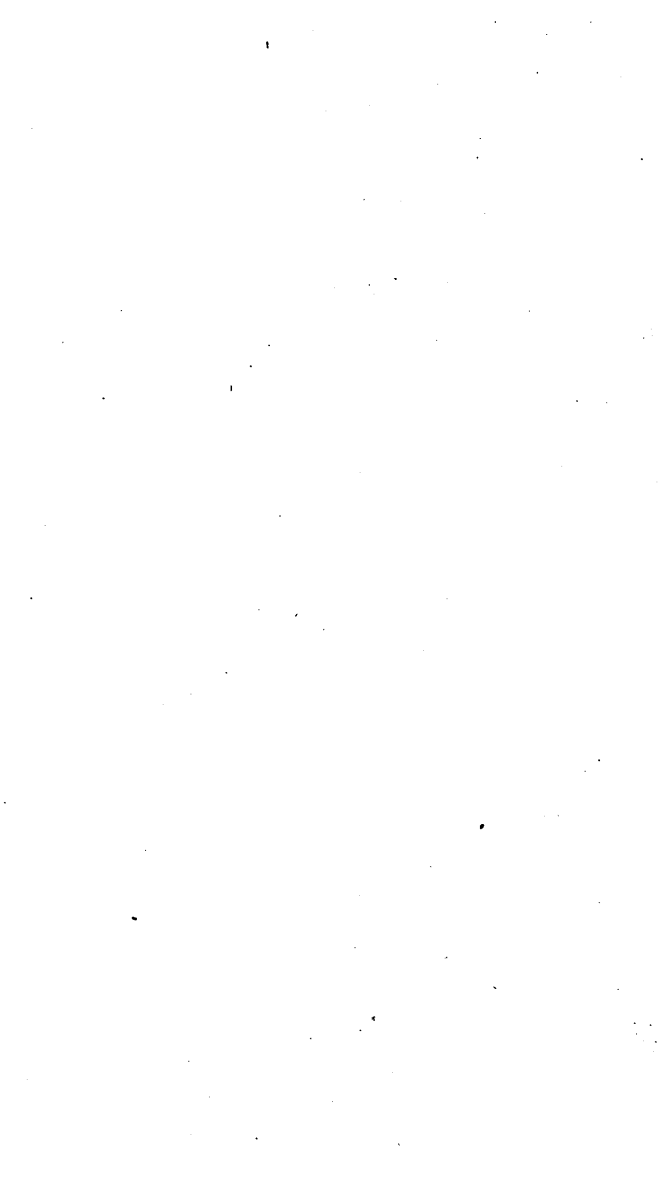
Modern Theologians have, practically decided.

2ndly. That a Reading supported by the evidence of MSS. is to be rejected, even when such Reading is acknowledged through the Fathers to be accepted by the Ancient Church as the True Reading of the Sacred Text, *in all cases* in which Modern Theologians are of an opinion, that such Reading should be different—in other words, *in all cases* in which they *Arbitrarily Select* it shall be so. Thus is now determined to be Spurious the Reading of John i. 18, “*An only begotten God which is in the bosom of the Father, that (God) hath declared him,*” that Reading being supported by all the First Class MSS. but one, and by Ten Fathers against One.

The Received Text of Revelation, therefore, *now* can only be, that which Modern Theologians *Arbitrarily Select* it shall be; but if in relation thereto, the Ordinary Rules of justice were observed, who can affirm, that Man would longer have to mourn over the Differences and Uncertainties of the Text of God’s Revelation?

But let it not be imagined, that the settlement of the Text of Holy Scripture is the termination of Man’s difficulties in relation to his knowledge of

God's Revelation. If it be indeed true, that *Arbitrary Selection* now determines the Text of Holy Scripture, it is indeed equally true, that *Arbitrary Selection* is still more largely exercised, in fixing the Sense which that Text is *now* asserted to convey. To give a few Examples.



A R T I C L E.

The greatest of Modern Theologians who has written on the Greek Article, endeavours to prove, *That the Greek Article is not a Definitive*; notwithstanding which, he, Bishop Middleton, thus writes (Chap. ii. Sec. iv. Par. v.) "I do not deny that the Greeks, whenever they wish to speak of anything *Definitely*, do employ the Article: and this end could not by any other means be attained more fully." To Bishop Middleton's doctrine of the Greek Article most Modern Scholars profess to accede. But how the Article is to be employed, *without Prescribed Rules of any kind*, to mark Definition, *only* when the Author "*wished to speak of anything Definitely*," I cannot think admits of doubt. In all such cases, the Article indicates the Sense wished to be conveyed to be Definite or Indefinite, in exact accordance with that which the Translator *Arbitrarily Selects* it shall indicate. There is no possibility of ascertaining the Author's wishes more correctly. There is no possibility of Correcting the Translator's *Selection*, other

than by the substitution of a *Second Arbitrary Selection* for the *First one*. But this is too preposterous.

Hence unless Man *Arbitrarily Selects* to do otherwise, Luke xi. 13 must be translated, "*If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give a holy spirit* (that is, a spirit freed from guilt) *to them that ask him.*" John vii. 39, "*But this spake he of the spirit, which they that believe on him should receive; for a holy spirit* (that is, a spirit freed from guilt) *was not yet given; because that Jesus was not yet glorified.*" Matt. iii. 11, "*He shall baptize you with a holy spirit* (that is, a spirit freed from guilt.) 1 Peter ii. 7, "*That stone was made a head of a corner.*" John x. 36, "*Say ye, Thou blasphemest, Because I said I am a Son of God.*" Rom. iii. 1, "*Or what is the profit of the circumcision.*" Rev. i. 10, "*I was in spirit* (that is, in mental contemplation) *at the Lord's day*" (here and in all other cases, *The day of judgment.*) Philip. ii. 13, "*For it is God which worketh for you, both the possibility to will, and the possibility to do, from the pleasure to be derived therefrom.*"

John xvi. 13, "*Howbeit when it, the spirit of the truth concerning me is come, it will guide you unto all the truth relating thereto.*" Gal. v. 22, "*But the fruit of the spirit*" (specified verse 16, which by the omission of the Article there, is shewn to be Man's natural spirit, in other words, The Conscience) "*The fruit of this spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law.*"

It is indeed true, that we may reject these Readings, as well as the True Sense of many Thousand Passages, which the recognition of the Article as a *Definitive* attains; but this we can *only* do, by our own *Arbitrary Selection* that we will do it.

The Holy Ghost is in certain cases unquestionably described by each of the following Forms. Matt. iii. 16, "*And he saw the spirit of the God descending like a dove, and lighting upon him.*" Luke iii. 22, "*And the spirit that is holy descended in a bodily shape like a dove upon him.*" Acts ii. 33, "*Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.*"



L O R D.

The word *Lord* is used in Holy Scripture in Two Separate and Distinct Significations. The One, as a Designation of Class; such as, *The Lord or Master of an ass.* (See Luke xix. 33.) The Other, as a Distinctive Personal Appellation; such as, *The temple of the Lord.*

The word *Lord* is used in Holy Scripture as a Distinctive Personal Appellation of Two Persons *only*, The Father and The Son; and in such use, it is expressed under Two Distinct and Separate Forms, in its being preceded by the Article in one case, and by its not being preceded by it in the other. Unless therefore by *Arbitrary Selection* Man decides otherwise, it must be, that the Sense afforded by each of these Two Forms is different, and can never be correctly Translated, unless such difference is immediately perceptible in the Translation; yet such it never is in our Authorized Version.

In every case in the Authorized Version in which the Appellation *Jehovah* occurs, that Appellation is represented by the word *Lord* without the Article prefixed; and in every case in Holy Scripture in

which the word *Lord* without the Article prefixed is used as a Distinctive Personal Appellation, it is not inconsistent with the Sense of the Passage to Translate it *Jehovah*, and as having reference *alone* to the Father; and in every case in Holy Scripture in which the word *Lord* with the Article prefixed is used as a Distinctive Personal Appellation, it is not inconsistent with the Sense of the Passage to Translate it, *The Lord*, and as having reference *alone* to the Son. My present limits will not admit of my doing more than selecting a *Single Passage* of some of the ordinary Forms of Expression in which these Appellations occur, as such Passages extend to many Thousands.

PASSAGES REFERRING TO THE FATHER.

Lord the God. Matt. xxii. 37.
 Word of Lord. Exo. ix. 20.
 In the name of Lord. Gen.
 xvi. 13.
 Day of Lord. Acts ii. 20.
 Turn to Lord. 2 Cor. iii. 16.
 Lord appointed. Matt. xxvii. 10.
 Before Lord. 2 Cor. viii. 21.
 Lord said. Joshua iii. 7.
 Said to Lord. Exodus iv. 10.
 With Lord. 2 Peter iii. 8.
 Angel of Lord. Luke i. 11.

PASSAGES REFERRING TO THE SON.

The Lord Jesus. Luke xxiv. 23.
 Word of the Lord. Acts viii. 25.
 In the name of the Lord. Acts
 x. 48.
 Day of the Lord. 1 Cor. v. 5.
 Turn to the Lord. Acts xi. 21.
 The Lord appointed. Luke x. 1.
 Before the Lord. 2 Tim. ii. 14.
 The Lord said. Acts ix. 5.
 Said to the Lord. Luke xix. 8.
 With the Lord. 2 Cor. v. 8.
 The Gospel of the Lord. 2 Thess. i. 8

I do not say, that all the Passages of these descriptions are *now* read as I have specified, but I do say, that it is not inconsistent with the true Sense of all such Passages so to read them; and consequently, that unless a Scholar *Arbitrarily Selects* to do otherwise, *the Observance of the Article* compels him so to read them; and likewise to read Rom. x. 13, "*For whosoever shall call upon the name of Jehovah shall be saved.*" 1 Cor. i. 3, "*Grace be unto you and peace from God our Father and Jesus Christ's Lord.*" Rom. xvi. 2, "*That ye receive her in Jehovah.*" Verse 8, "*Greet Amplias the beloved in Jehovah.*" Verse 11, "*Greet them that be of the household of Narcissus which are in Jehovah.*" Verse 12, "*Salute Tryphena and Tryphosa who labour in Jehovah. Salute the beloved Persis, which laboured much in Jehovah.*" Verse 13, "*Salute Rufus the chosen in Jehovah &c. &c.*"

What wayfaring man ever gathered from the Authorized English Version of these Verses, that it was *Jehovah*, and not *The Son Jesus Christ* our Lord, that could by any possibility be *alone* referred to in them.

Before our Blessed Lord's appearing in this world,

the Appellation, *The Lord*, was and could *alone* be used as a *Distinctive Personal Appellation* of The Father; and as in certain cases it could not be determined, whether *Lord* without the Article prefixed was used as a *Distinctive Personal Appellation*, or only as an *Appellation of Class*; thus, in some Contexts, whether the words in Luke i. 9 express, *The temple of Jehovah*, or, *The temple of a Lord*, in such cases, the attainment of a *Definite Distinctive Personal Appellation* by the ordinary observance relating to the word *Lord* was impossible; and hence is there a reason, why, in such cases, the Appellation *The Lord*, previous to the appearance of Christ, was substituted for *Lord*, as a *Distinctive Personal Appellation* of the Father.

SUBSTANTIVE VERBS.

The Modern Doctrine of *Greek Substantive Verbs* is most truly *Wonderful*. What it absolutely determines beyond Propositions that must be preceded by the Indefinite Qualification, *It may be*, which can never exclude, *It may not be*, has not been stated by any Scholar. The Rule is worded to this effect, "*Substantive Verbs have the same case after that they have before them.*" This they never have.

It is not denied, that this Rule was observed or neglected at the *Arbitrary Selection* of every Author; as whatever his *Selection* might be, it mattered not; as no particular Form connected with it, was *Indispensably Requisite* to the conveyance of any Class of Sense; and therefore, it is contended to be a departure from the Ordinary Rules of Language, with the design, and with the result, of effecting and attaining nothing, but that which the Ordinary Rules would equally as fully, and as easily secure.

In the following passages, the Auxiliary Verb is

subject to the Ordinary Rules of Verbs, Matt. xxviii. 20, "*And, lo, I with you am all the days.*" Heb. viii. 10, "*And I will be to them a God, and they shall be to me a people.*" The examples of this description are innumerable.

Differences in Forms of Expression may be more or less Elegant, but they can never be estimated to be subject to Different Rules of Government, unless for the attainment of Sense, a Translation of them different to the order of their Government is *Absolutely* necessary. Thus it may be more *Usual* and *Elegant* to say, *I will be a king*, than to say, *A king I will be*, but as the Sense of the one is precisely the same as that of the other, either Government may be employed, without transgressing the Ordinary Rules of Language. With due regard to the foregoing statement, it will be impossible to produce a Case in which *Substantive Verbs ever have the same case after that they have before them*. The reason will hereafter be manifest, why the Greeks had recourse to this less *Elegant*, it may be, Form of Expressing some of their Sentences.

The Auxiliary Verb is used in the expression of

Two Distinct and Different Classes of Sense, namely, The *Literal* and the *Metaphorical*. In this particular, Matt. xi. 29, "*I am meek*," and John x. 7, "*I am a door*" differ, and we find a difference in the *Arrangement* of the Greek words; St. Matthew observes the *Arrangement* of words common to all Verbs, St. John observes the *Arrangement* proper to the *Supposed Laws of Greek Substantive Verbs*.

This suggests the idea, an idea which will be found in all cases true, and in all cases observed, that the Author in order *Definitely* to point out his employment of Metaphorical Language, *Intentionally* adopts for that purpose, either the peculiar *Arrangement* of the words that Modern Scholars state to be attendant on *Greek Substantive Verbs*, or some other *Irregular Arrangement* or *Government* of them; as his observance of the Laws Proper to Verbs generally, in all cases, expresses the Sense he intends to convey, to be the Strict Literal Sense that the words express.

The Auxiliary Verb is also used *in itself* to express Two Classes of Sense. It Primarily means, *To exist*, *To have or uphold Being or Life*. Secondly *To Represent*. In the Primary Sense, See Matt. vi.

30, "Wherefore, if God so clothe the grass of the field, which to-day *exists*, and to-morrow is cast into the oven." Acts xvii. 28, "For in him we live, and move, and *have our being*." Existence implies that there is a *Body or Thing* which can develop *Existence, Being or Life*, and this *Body or Thing* can Primarily be said to Exist, *Strong or Weak, Holy or Wicked*, Thus Matt. xi. 29 should be Translated, "*Meek I exist*;" or it can Secondarily be said to be some other thing, as, *I am a door*, that is, *I exhibit a Representation or Copy of a door*. A Person or Thing, that is, *A Separate Individuality*, can never become any other *Separate Individuality*, it can alone exhibit *A Copy or Representation of that other*; hence *To be*, as, *I am a door*, is not a Literal, but a Secondary Sense; and in order to point out the employment of the Auxiliary Verb in that Sense, the Greeks, in every case, when so using it, make use of the *Peculiar Arrangement* attributed to *Substantive Verbs*, or of an *Arrangement or Government* different to the Ordinary Forms. Hence the frequent expression of Pronoun Nominatives in connection with the Auxiliary Verb.

Had the words of the Inscription on the Cross of our Blessed Lord, Matt. xxvii. 37, been *Arranged* in the Ordinary Form, the Sense conveyed would have been to this effect, "*This Jesus who is the king of the Jew exists, that is, has life.*" But these words can express the Sense, *This Jesus the king of the Jews is*, and this is the Sense which in St. Matthew they are intended to express; but this Sense is not the Literal Sense, but the Secondary Sense; and the departure from the Ordinary *Arrangement* of the words, is to point out the *Intention* of expressing that Sense. Had the words, *The king of the Jews*, been Governed by the Verb, the Sense could *alone* be to this effect, *This man, Jesus, upholds the man that is the king of the Jews*, and so in John i. 20, "*I uphold not the Christ,*" and verse 49, "*Thou upholdest the Son of God;*" and hence Man perceives, why in connection with the Auxiliary Verb, the words Ordinarily Governed by Verbs are commonly expressed in the Nominative Case.

As the departures from the Ordinary Forms here being considered, are designed to point out the cases in which the Primary Sense is intended to be con-

veyed, and in which it is not intended to be conveyed, an Author and a Translator ought never to differ as to the Sense expressed in any passage, or to have recourse to *Arbitrary Selection* either in the Expression or the Translation of it.

My Brethren, it is not an *Arbitrary Selection*, but an Imperative Requirement to Translate John x. 30, "*I and the Father one thing*, that is, the same thing *we exist*," and John xvii. 22, "*And the glory which thou gavest me I have given them; that they should exist one thing even as we one thing do exist*," see also verse 11, "*That they should exist one thing as we do*." John iv. 22, "*For the salvation that is of the Jews exists*."

My Brethren, I call God to witness, that ye are warned, that if ye teach other *Readings* of these Passages, ye teach that which is false.

NOMINATIVE NEUTER PLURALS.

Modern Theologians thus write respecting the Doctrine, *That Nominative Neuter Plurals are joined to Verbs Singular.* "The principle of this construction is, that the neuter plural was conceived to express a class as one individual thing, a whole collective unity; all notions of the individuality of the several members of the whole being lost sight of." But in Acts ii. 43, "*Many signs and wonders was done by the Apostles,*" where is *The whole collective unity of the Neuter Plurals?* The Proofs of the fallacy of the foregoing statement respecting Neuter Plurals are innumerable.

It is indeed true, that the *Object* of the Peculiar Government here specified is to express, that the Sense intended to be conveyed in the Sentences in which it occurs, has not relation to *Each Individual* of the Whole body specified, but only to the constituents of that Whole, as a *Collective Unity*. But

that *Collective Unity* is not to be Limited to that which the *Neuter Plurals* represent, as is demonstrated by Acts ii. 43, the *Collective Unity* there being, not to *The signs and wonders*, but to their having been done by only *Some of the Apostles*, instead of by all of them; the Literal Sense implying, they were done by all.

But in the use of this Peculiar Government, there are Two *Indispensable Requisites*.

1st. It can never be employed, unless the Sense is required to be regarded, as descriptive *alone* of a *Collective Unity*. But *Modern Scholars practically teach*, that an *Arbitrary Selection* to dispense with this Restriction is a sufficient justification to do so, as John i. 3, "*All things was made by him,*" is not by them contended to require any Restriction. The Government here employed does not necessitate such a Translation, seeing John v. 20 is not translated, "*All things were shewn him,*" but "*All things he shewed him,*" and so the Translation here might be, *All things by means of him he made*; and truly, it must be so translated.

2ndly. This *Peculiar Government* cannot be em-

ployed, unless the effect upon the Sense which it indicates, be, in necessary cases, expressed in Translation, and, *in all cases*, be regarded as an *Actual Portion* of the Sense. But *Modern Scholars practically teach*, that an *Arbitrary Selection* to dispense with these Restrictions is a sufficient Justification to do so, seeing they do not object to produce the Authorized Reading of John vii. 7, in support of the Doctrine of Man's Total Depravity, whereas with the Restriction required by this *Peculiar Government*, it stands in direct opposition to that Doctrine, its True Sense being to this effect, "*I testify of the world that the works thereof as a Whole are evil.*"

In some cases, *Nominative Neuter Plurals* are Undoubtedly connected with Verbs, in precisely the same manner as are any other Nominatives, see Matt. x. 21, "*Children shall rise up against their parents,*" Rom. iii. 2, "*The oracles of God were believed;*" but in other cases, such as have been here pointed out, the *Peculiar Government* of the Nominatives we are considering is then employed; but let it be remembered, employed *only* under the Circumstances and Restrictions that have been specified.

Here then is a Rule, that at the *Arbitrary Selection* of Modern Scholars is altogether disregarded, see John v. 20, "*All things he shewed him.*"—Or that is disregarded as to its having any effect upon the Translation, see John vii. 7, "*I testify of the world that the works thereof are evil.*"—Or, as to its having any effect upon the Sense, see John i. 3, "*All things were made by him,*" as here nothing is Restricted.

My poor Wayfaring Brethren, you may fancy that you have a knowledge of God's Blessed Revelation, but rest assured of this, that whatever you may have of this Inestimable Gift, you have undoubtedly much human fancy mixed up with it.

NOMINATIVES.

Modern Scholars teach, That in relation to the Position of Nominatives, there is no Rule which is Invariably Observed. That Every Class of Sense exists with Nominatives in every Position. With such instruction, it can only be, that each Man in relation to this matter, pursues that course which he Arbitrarily Selects to employ.

But *Observation demonstrates, that such Teaching is erroneous ; and that, in no case, does a Nominative hold its Position by Arbitrary Selection, but alone by the Character of the Sense which the Nominative is required to, and does, in all cases, point out and determine. The General Rules relating thereto are as follows.*

Rule 1. *In all cases, when the Primary Sense, that is, the Strict Literal Sense that the words express, is intended to be conveyed, Pronoun Nominatives, used in their Definite Sense,* whether they*

**It is in the Sense of Some, Any, &c. &c. is an example of its use in an Indefinite Sense, and in the Sense of Who, Which, What, &c. of its use in a Definite Sense.*

are Expressed or Understood, and the Nominatives connected with them, *are all Arranged before the Verb*; as are also *All Nominatives* which are in translation separated from the Verb to which they belong by anything not Governed by the Nominatives;* all other Nominatives are Arranged after the Verb, when the Strict Literal Sense that the words express is intended to be conveyed. Every Position of Nominatives other than is above described, determines that the Sense intended to be conveyed is not the *Primary Sense*; the Context *alone* determines *The Character and Extent* of the departure therefrom.

Rule 2. The Relative, The Pronoun *τις*, and The Two Demonstrative Pronouns, when holding their Cases *Absolutely*, are *in all cases* regarded in relation to Nominatives as Nominatives.

If, *in all cases*, the Position of Nominatives is dependent on, and so does determine the Character of the Sense; and examination will leave no doubt that

* As for example, Rom. i. 17, "*The just by faith shall live*;" ii. 25, "*For circumcision verily profiteth*;" xi. 30, "*For as ye once believed God*."

such is the case ; it is reasonable to expect, that if for such a determination, the dictates of *Arbitrary Selection* are to be substituted, Error can be the only certain result.

To give a few Examples, see John v. 25, "*The dead shall hear the voice of the Son of God,*" Literally means, *That men while dead shall do so ;* the Sense intended to be conveyed is, *That men once dead shall do so ;* and hence the displacement of the Nominatives. In like manner Verse 26, "*For as the Father hath life in himself,*" Literally means, *For by the same means as,* and not, *To the same extent of action on Man as.* In like manner Verse 30, "*I can of mine ownself do nothing,*" Literally means, *It is impossible for me of myself to do anything,* and not, *That it is so, as regards consistency with my character and declarations.* In like manner ix. 39, "*Then said Jesus, For judgment I am come into this world, that they which see, should have become blind,*" blind only in a Metaphorical Sense ; but such Passages are Innumerable, I will therefore conclude with a single Passage, in which the Sense is *Absolutely Reversed.* Modern Theologians read Rom. i. 19,

“ God hath shewed it unto them, the True Reading is, God, it hath shewn unto them,” that is, in our Idiom, *It hath shewn God unto them.*

In relation to the Position of Nominatives, *Observation teaches*, that each Position *Invariably Indicates* its own Particular and Definite Character of Sense, *in all Passages*, in which the Sense of the Passage is Definite ; and the majority of Passages are of this Description ; and in the Passages in which the Sense conveyed is Indefinite, *Justice demands*, that the Position of Nominatives and the Sense of the passage should be regarded as having precisely the same relation to each other, as they have in the Passages in which the Sense is Definite, until it be proved that the case is otherwise. *In all cases, Modern Scholars follow the determination of their own Arbitrary Selection.*

CASES—ABSOLUTE.

Modern Scholars teach, That in any part of a Greek Sentence, An Ungoverned Noun, in any Case, may be placed, solely at the Arbitrary Selection of the Author ; and that when so placed, the Full Sense which the Case expresses, may be represented in Translation. This is a very comprehensive declaration, and as the Observations respecting it cannot be united in a General Result, it must be examined in Separate Portions.

Observation teaches, That the Relative, The Pronoun τις, and The Two Demonstrative Pronouns, are subject to Rules peculiar to themselves, and although there is just reason to doubt, whether even these ever hold their Cases Strictly Absolutely, it appears to me to be better, not at this time to discuss the Question, but only to state, that I do not include them in any of the following statements.

Observation teaches, That when the Natural

Relation that exists between a Governed Noun and that which Governs it is that of *Cause and Effect*, and there exists only an *Accidental* Relation, such Governed Nouns are under these circumstances always Arranged before that which Governs them; as for example. In Matt. i. 18, it is not, "*Mary was found with child of, by, or because having been espoused to Joseph,*" which would have been the Sense had the words been *Regularly Arranged*; but, "*Mary was found with child after having been espoused to Joseph &c.;*" the relation here being not the Primary Relation of *Cause and Effect*, but the Secondary Relation of *Accident*; and to mark such Secondary Relation, the Genitives and the words connected with them *are placed before* the portion of the words of the Sentence that Govern them. In like manner, Matt. viii. 16, "*And they brought unto him many that were possessed with devils, not of, by, or because, but, after evening having come.*" I have before me a List of 150 Passages of this Description, extracted *alone* from the Gospels and Acts of the Apostles, and these are not the whole of them: yet are they sufficient to

determine what is here advanced to be the Rule that *Observation teaches*; seeing there is not a *single example* among them, or *one* yet known, which is not subject to this Rule.

Observation further teaches, that in relation to Government, Greek Sentences are not regarded in the Elliptical manner in which they are expressed in Translation. In relation to Government, each statement of a Proposition is regarded, and conveys the Sense, that in its entire Form of Expression it would convey, although after the first statement, sometimes all but a Single or Corresponding Word of it is omitted. Thus Rom. ii. 6, "*Who will render to every man according to his deeds: Who will render to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but who indignation and wrath will render to them that are contentious, and do not obey the truth, but obey unrighteousness. Who tribulation and anguish will render to every soul of man that doeth evil, (not, the evil of a Jew first, but,) upon every soul of a Jew first; (not, also of a Gentile first, but,) also upon every soul of a Gentile.*" Thus also

1 Cor. i. 12, “*Now this I say, that every one of you saith, I am of Paul; and I am of Apollos; and I am of Cephas; and I am of Christ.*” The examples of this Form of Government are innumerable.

Observation further teaches, that in justification of the Doctrine, that Nouns may hold their Cases Absolutely, there is not a Single Example produced by Modern Scholars, in which each Noun does not hold its Case by the requirements for effecting one of the Two Objects that have been here stated; and consequently, that until One such Example be produced in support of that Doctrine, it can be regarded only as the Dictate of Arbitrary Selection.

No longer then can we teach, as the Revelation of our Heavenly Father, that *Faith* in the eleventh chapter of the Hebrews is the *Principle of Man's effecting*, instead of its being only, *The Means by which he attains the knowledge of what has been effected*; seeing that *Observation teaches*, that all the Verses in that Chapter are to be read as is verse 3, “*We understand through faith, that the worlds were framed by the word of God;*” and thus is avoided the Teach-

ing of the Authorized Version, that, "*By the walls of Jericho's faith* (the Verb is Active) *they fell down*;" for the Translation is not and cannot be, "*By faith, the walls of Jericho* (a Passive Verb) *were thrown down*." The Translation of the Authorized Version may indeed be fitting a Chapter which commences with a declaration, *That faith is a substance*, and Actively, *An evidence*. The following is true. "*Faith exists of or concerning things being hoped for, a first principle, an evidence* (Passively) *of things not being seen*." Why in verse 30 the Authorized Version so scrupulously adheres to the Voice of the Verb, it is difficult to state, when in verse 2 we do not read, *For by it the elders* (the Verb is Passive) *were witnessed to*, but, *For by it the elders obtained a good report*, which is the Sense of an Active Verb.



Ιησου.

Modern Scholars teach, *That the Genitive of the Greek word translated Jesus is sometimes used in Holy Scripture as a Representative of the Dative Case of that word.* But what is the *Teaching of Observation* on this Subject.

Observation teaches. 1st, That there is a *Particular Form* employed in Holy Scripture for the expression of the Dative Case of the Greek word translated *Jesus*, See Josh. i. 1, "*And the Lord spake unto Joshua the son of Nun.*"

Observation teaches. 2ndly, That there are Two, and only Two *Forms of Expression*, in which the Genitive of the Greek word translated *Jesus* is asserted to be a Representative of the *Dative Case* of that word. In the one *Form*, the word when so used is preceded by the Article in the Dative Case; In the other *Form*, it is preceded by the word *Christ* in the Dative Case.

Observation teaches. 3rdly, That the Form in which the Genitive of the Greek word Translated *Jesus* is preceded by the Article in the Dative Case,* is of frequent occurrence; the Article, *in every Case*, being repeatedly followed by Nouns *in every other Case*, yet not in a *Single Instance* are such Nouns considered to hold either the *Case* of the Article, or any other *Case* than that which the Noun in that *Case* Invariably represents, see Josh. xxi. 1, “*Came unto Joshua the (son) of the Nun.*” 2 Kings xiv. 11, “*In the face of Beth-she-mesh the of the Judah*; also 1 Chron. xxvii. 16 to 23. Rom. viii. 5, “*Do mind the of the flesh.*” Mark iii. 17, Rom. xiii. 7, 1 Cor. x. 24, 2 Cor. xii. 14; but especially note Josh. i. 16, “*And having answered to the (address) of Joshua*, and x. 17, “*And it was told to the (party) of Joshua.*”

According to these passages, the Translation of the Form of Expression we are considering must be to this effect, Matt. viii. 34, “*And behold, the whole city came out to meet (not Jesus the Son of God, but, Jesus a mere man; hence, to meet) the human Form of Jesus.*” Also xiv. 12, “*And his disciples came*

* There are in the New Testament 28 examples of it.

and told (that is, gave knowledge to Jesus who knoweth all things, no, but told to) *the human Form of Jesus.*" Also xxi. 27, "*And having answered the inquiry of Jesus.*"

Observation teaches. 4thly, That the Form in which the Genitive of the Greek word translated *Jesus* is preceded by the word *Christ* in the Dative Case* is of Ordinary occurrence, and without a single exception, every Genitive so circumstanced is never treated, either in Translation, or Sense, or any of its other relations and effects, as other than simply and entirely a Genitive. Also, That the word *Christ*, though commonly used as the expression of an *Appellation* of a Person, is also frequently used in Holy Scripture, as an expression of something effected by or resulting from the Person represented by it. In like manner are other Proper Names thus used, see 2 Cor. iii. 15, "*When Moses is read,*" 1 Cor. i. 12, "*Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ,*" does not mean, *of relationship to them*, but, *Of the teaching of or after them.* When St. Paul

* There are in the New Testament 56 examples of it.

declared Rom. xvi. 7, "*Who were in Christ before me,*" he could alone mean, *Who were in the dispensation of Christ before me*; and hence, in all cases, the translation of the Form of Expression we are considering must be to this effect, *In the dispensation of Jesus*, as there is not one Usage that justifies the translation, *In Christ Jesus*. Let this be noted. The expression, *In Jesus Christ*, is not in Holy Scripture.

Observation teaches. 5thly, That there are only 24 places in the New Testament, in which the word *Christ* is followed by the word *Jesus*, each in the same Case. In the first three of these, the Authorized Version does, and must translate them to this effect, *Jesus is Christ*, see Acts xvii. 3, and seeing it is recorded, "*That there are Christs many,*" and that in Holy Scripture Two are continually treated of under the Appellations of, *Christ*, and, *The Christ*; *Observation undoubtedly teaches*, that such Appellations may be, perhaps, must be translated to this effect, *Christ even Jesus*; seeing there is not *One Single Usage*, that will sanction the translation, *Christ Jesus*.

In no one case is the Arrangement of a double Proper Name indifferent. Under what circumstances

can we read as follows. *Peter Simon, Pilate Pontius, Iscariot Judas, Zelotes Simon, Magdalen Mary, Newton Isaac, Pitt William.* What reason does *Observation* point out as probable, for any change in the order of their Arrangement? By it nothing can be attained, nothing implied, nothing effected.

To the glorious and Divinely appointed name of Jesus Christ, whose Character is, "*That he is the same yesterday, and to-day, and for ever,*" Man has added another *Appellation*, Christ Jesus. But where is the reasonable hope, that it will not perish in the grave; that any Angel will ever chant it; or, *that any Spirit of the just made perfect* will give utterance to it in his praises; seeing that *Observation teaches*, his *Selection* is altogether Earthy, is not illumined by any ray of light or Divine creation, but exhibits *alone*, a play on words, common indeed in Books of merriment, but without other sanction than Man's *Arbitrary Selection*, to be employed in grave discourse. Jesus Christ,—Christ Jesus, What is the difference? It is this. The one is wholly Divine. The other is wholly Human.

Observation teaches. 6thly, That there is not a

Single Example of Usage of a Noun that has a Specific Form for the expression of a *Particular Case*, that ever employs any of the other Forms used for the expression of its other Cases, as a representative of that *Particular Case*; consequently, That there is no sanction for the Genitive of the Greek word translated *Jesus* being ever used as a Representative of the Dative Case of that word, other than the *Arbitrary Selection* of Man that it shall, when he so pleases, be so used.

PUNCTUATION.

Modern Scholars teach, That there is no Punctuation in Ancient Greek. Observation teaches, that this is a Position that is quite possible, as is demonstrated by our Present Legal Documents : but that in such case, there are Peculiarities in the Form of the Language, which are substitutes for, and take the place of Stops ; thus, The said A. B. further saith &c. &c., and many other such like repetitions. But such Repetitions are not to be found in Ancient Greek ; neither is the Sense so expressed, as to render Punctuation unnecessary ; seeing that irrespective of Punctuation, the Sense conveyed is Indefinite. Thus Rom. iii. 19, " Now we know that whatsoever the law saith, it saith to them that are under the law," if not prevented by Arbitrary Selection, may more correctly be translated, Now we know that whatsoever the law saith to them that are under the law, it does speak, in order that every mouth should be stopped &c. &c. Hence Observation teaches, that Ancient Greek must have possessed Punctuation.

Observation further teaches the same lesson, by the relative Position of the Conjunctions γαρ, δε, ουν &c. in the Greek Records and in Translation; and in the Greek Records, by the terminations in the Government of the words; also by the numerous Adverbs, Conjunctions, Particles, &c., that have never been shewn to convey any difference of Sense, or other possible cause for their existence, except it be, to point out those Separations in the Sense, which are now effected by Punctuation. Hence *Observation* points out a *Want*, if Punctuation exists not in Ancient Greek; and it points out *Unexplained Existences* in Ancient Greek, in the Government and the Peculiar Qualities and Positions of the words, which are capable of satisfying that *Want*; and so consequently suggests that they did once satisfy it, and will do so again, unless we *Arbitrarily Select* it shall be otherwise.

NEGATIVES.

Modern Scholars teach, That the Position of Negatives in a Greek Sentence need not, in all cases, be retained in Translation, but that it is, in all cases, left to the Arbitrary Selection of the Translator; Thus that Rom. iii. 20 may be translated, "Therefore by the deeds of the law there shall no flesh be justified in his sight;" and that Gen. ix. 11 need not be translated, "No flesh shall be cut off any more by the waters of a flood." This is too preposterous, for the Forms of Expression of each in the Original exactly correspond. Rom. iii. 20 must therefore be translated, "Therefore by the deeds of the law all flesh shall not be justified in his sight;" just as is Gen. ix. 11 "All flesh shall not be cut off any more by the waters of a flood." See also Matt. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;" and then Note, that Observation teaches, that the Position of Negatives in Translation is, in all cases, to be regarded, and is, in no case, subject to Arbitrary Selection, but to Invariable Rules.



POSITION OF WORDS.

Modern Scholars practically teach, That the Arrangement of the words in a Greek Sentence has no effect upon the Sense; thus rendering the attainment of the Sense intended to be conveyed impossible, as Observation teaches, That there can be no change in the Position of the words in a Greek Sentence, without an effect upon the Sense conveyed. Thus 1 Peter ii. 24, "Who his ownself bare our sins in his own body on the tree;" unquestionably does not mean, Bare the sins that we have committed, any more than, Matt. viii. 17, "Himself took our infirmities and bare our sicknesses," means, That He relieved us of them: in each case, the only meaning is, He took infirmities, and bare sicknesses and sins like ours.

Observation teaches, that the words in each of the above cases are not Arranged in the order in which they are Governed, in order to shew, that the Sense intended to be conveyed by them is not the Primary Sense that the words express, but the Secondary Sense; a Class of Sense frequently employed by ourselves, although when employed, its use is not

absolutely pointed out by Distinctive Characteristics in the Form of Expression, as (thanks be to God) it is in Greek. Who has not heard the Mother describe her Child, *My boy has his father's nose, and his sister's eyes*, which certainly can *only* mean, *a nose and eyes like theirs*. But the Sense of *Likeness* cannot be intended in Levit. xvi. 22, "*And the goat shall bear upon him all their iniquities unto a land uninhabited,*" but, *The Bearing of the actual thing specified*; and then observe, that the words in this passage are all *Arranged in Regular Order*.

If therefore in Translation the *Arrangement* of the words be not regarded, *the Teaching of Observation* is rejected, and the Innumerable places in which the Character of the Sense is ambiguous, can *alone* be represented in Translation, by that which *Arbitrary Selection* determines it shall be. This is too preposterous.

Observation teaches, that the Sense of 1 John i. 7, "*And the blood of Jesus Christ his Son cleanseth,*" is not that it actively does so, seeing the *Arrangement* is Irregular, but, *that it gives assurance of being cleansed*; Our Blessed Lord's precise similarity

in our suffering, ever gives assurance of our Title in him, to precise similarity in his glory. Had the *Cleansing* here referred to been an Active Removal, the *Arrangement* of the words would have been Regular, as it is in verse 9, "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from* (that is, actively remove us from) *all unrighteousness ;*" St. John does not say, *All sin*, as that would include the effects brought on us by Adam, but, *All unrighteousness*, that is, in our present use of Language, *The effects of all the sins that we have personally committed*, those being the only sins that we are able to confess ; from, *All sin*, St. John records, *That the blood of Jesus Christ his Son* (if rightly applied) *does cleanse us ;* not, us *Sinners*, but, us *Christians*. (See ii. 1, "*My little children these things I write unto you ;*") not us therefore, who require pardon of our Personal Sins, but us, who having obtained the pardon of these, are yet suffering from sin ; and hence *the blood of Jesus Christ* is not rightly applied, by him who seeks to obtain, *by or through it*, the pardon of his Personal Transgressions.

This declaration, Dear Brother, gives you pain,

and if it is not God's Truth, it should do so ; but if it be, that the Declaration is the *Undoubted Teaching of Observation*, and that, the *Observation* of Divine Revelation ; I will not believe, that when you realize this *Fact*, you will dare longer to insist, that your *Arbitrary Selection* is to be your guide. I will not believe, that you, knowing that all *Observation* of Revelation is opposed to the Position you advocate, will longer continue to maintain it ; and I therefore now call on God to witness, that I distinctly and solemnly warn you, *That all Observation teaches*, that regard for the *Arrangement* of words in Greek Sentences, is an *Indispensable Requisite* to the comprehension of the Sense intended to be conveyed by them ; you may indeed *Arbitrarily Select* now to disregard this my sincere *Appeal* to you respecting it, but I am sure that the *Fact* I advocate, if true, can only be disregarded with great loss. You may still *Arbitrarily Select* to Teach, *That our Blessed Lord bore our sins in his own body on the Tree*, but your *Arbitrary Selection* will neither make the *Fact* to be so, nor can it make the statement to be, a portion of God's Truth.

CONCLUSION.

Here I will stop. Not that there are no other Peculiar Observances in the Greek Language to produce, or that the Definite Sense they are designed to convey need not be determined, before Man can possess a True Translation of the Glorious Truths of Divine Revelation; but I do not now wish to point out, either the number of such Observances, the frequency of their occurrence, or the extent of their effects, but simply to draw attention to the Fact, that such Observances do Exist, and to the impossibility of ascertaining the Sense of any Document, without a specific recognition of their existence; a recognition never conceded. Now to discuss the *Details* of this subject, would, in my opinion, distract the Reader's attention from that which it is my design to enforce; namely, That the Sense cannot be ascertained, *alone* from the *Actual Words Employed*, it being also dependent on, and determined by, the *Position* which those words hold with respect to each other.

I desire here to admit, that there are many Peculiar Forms of Expression of which I am as yet unable to determine, what is the *Definite Effect* they have upon the Sense.

And now Reader, realize to your own mind distinctly, what knowledge you have of the Laws that regulate the several Peculiar Observances in the Greek Language I have been discussing; the occurrences of which are incessant. That in relation to the passages in which these Peculiar Observances occur, the Sense of each passage is Indefinite, it is not possible to deny; may I not also state, that it is equally impossible to deny, that the *Practical Rule* now observed *in all cases* for representing the Sense of such passages, by you, and by every other Scholar, is that of *Arbitrary Selection*.

Thus then if your Faith be God's Truth, it can be so *alone*, under the present recognized Laws of Theology, by the chances of *Arbitrary Selection*. May God grant you to Search and See, whether this is not the Case; and to consider, whether Eternal Interests would not rest on a more certain foundation.

Who then can wonder, at the now *Existing Differ-*

ences of opinion on Theological Subjects? Who can wonder, at the *Divisions* of the Christian Church? Who will any longer proclaim Damnation to all who reject that which he *Arbitrarily Selects* to be the Truth? Who even will now venture to censure any one that does not accept that which he *Arbitrarily Selects*? For who can expect that his *Arbitrary Selection* will be satisfactory to all, and command universal assent. Such it can never do. If Christian Union be possible, and *possible* undoubtedly it is, it can only be justly sought, when *Just Laws* are prescribed, and when prescribed, are *Invariably Observed*—When the exercise of God's greatest gift to Man, *his Reason*, is no longer enumerated among the *Snares* and *Sins* of the Human Race.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God.



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